/22 cont./

793 regions veritable villages of which they are practically the
*795 chiefs and the imams.

One of the most remarkable of these men, settled thus in the subdivision of Diourbel, is Mamadou Khabane M'Backé, a big producer of groundnuts and a big businessman. Sérigne Tacko and Sérigne Mamadou Mahmoune, son of Cheikh Anta, and Sérigne Awa M'Balla M'Backé live in about the same fashion. All of these marabouts have a direct influence on a variable number of talibés, for whom they are, in a way, "guides of conscience" and who are attached through them to the Caliph-general. Finally, let us mention the marabout of Darou-Kafour, settled in a little village on the road from Diourbel to M'Backé, who lives modestly in a small establishment. He does not raise crops on a large scale; he devotes himself in particular to directing his Koranic school, /23/ and
[734] he has made a specialty of caring for the insane. By his gentleness and patience he succeeds in curing the ones whom the Service de Santé /Health Service/ has given up keeping and treating.

793 The Murid brotherhood is thus thoroughly staffed and
*795 directed by all these marabouts who truly have their talibés
795 in hand and who hold them all the better because they bring
● them a simple and practical solution to the problem, distressing for every man: "What will become of me after death?" .... Every Murid knows that if he has worked for his marabout and has given him a tithe from his goods and income, he will go directly to Paradise, for his marabout, in exchange for his work and gifts, prays for him and will save him without his having to concern himself about his salvation, even if he has gravely sinned.

*795 It is this complete hold that the Murid marabouts have
793 over their disciples which originally caused the brotherhood to be regarded as dangerous and which, joined to the ambitions of Amadou Bamba, provoked difficulties and collisions with the Administration. By now this mistrust and opposition have given